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CRESCENT

INTERNATIONAL BI-WEEKLY

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Canada M2H 2PH

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Urdu– English newspaper to serve the Pakistani cummunity ■ Vol. 7 No. 1 March 15, 1978

PAST, PRESENT AND FUTURE!

March 23rd is an important landmark in Pakistan's history: it was on this date in 1940 that Muslims of British-Occupied India presented and unanimously passed a resolution at Lahore demanding a separate homeland for Muslims of India.

This was not a movement for secession: it was the expression of the will of over 120 million Muslims in British India who felt that their destiny was tied to a separate country in which they would be free to order their lives in accordance with the principles of Islam. The separate country that they were demanding—and which they got only seven years later was to be called Pakistan—the land of the pure. Pakistan was to be an ideological country, the first of its kind created on the basis of a people's religion which was also their way of life. But this was not an expression based on any exclusivity or the idea of a "chosen people" for it would then stand in direct conflict with a fundamental principle of Islam: that all are equal before God. The idea of Pakistan was first aired by the great poet-philosopher Muhammad Iqbal back in 1930. As a student of history Iqbal was keenly aware of the difficulties that lay ahead if two strong and socially oriented religions, Hinduism and Islam came into conflict. On several fundamental levels, they were diametrically opposed and this was bound to find political expression. This fear has been amply borne out by events in India since 1947 where its remaining Muslim population lives in almost perpetual terror.

The idea of Pakistan was then Championed by the Muslim League led by the great Constitutionalist, Muhammad Ali Jinnah who was fondly called Quaid-i-Azam meaning the great leader. On August 14, 1947 Pakistan was born, achieved through perseverence, dedication and sacrifice of the Muslims.

Unfortunately since 1947 Pakistan has not found either political or economic stability largely because of tunnel-vision rulers. Even today Pakistan is in the grip of the military who were forced to assume power for the third time following failure in talks between politically rival parties.

As people of Pakistani origin in North America, Pakistan still holds an important place in our thoughts. This is natural not only because it happens to be our birth place but because it is an ideological country, on whose well being rests the well being of down-trodden people throughout the world.

Pakistan could symbolise the Universality of Islam and become the model for an Islamic state established in modern times. Herein lie the prospects of a great future not only for Pakistanis or Muslims but the whole of mankind. After all Islam is for the whole of humanity and for all times.

Community News

51% of White Torontonians Racists", Study finds

A study financed by the federal Secretary of State and conducted by a Professor of Authropology at York University, Frances Henry found that over 51 percent of white Torontonians have racist tendencies. She found that racism was more pronounced in older people, 53 years or over and among housewives, Eastern and Southern European immigrants who have been here for some time.

The $25,000 study commenced in 1975 and was conducted by a team of 22 interviewers assisting Prof. Henry. The study found that the hard core racists, 16 per cent of those surveyed "clearly feel more negative toward the non-white minorities...". In a further surprise revelation, the study found that people who are religiously inclined were more prejudiced.

Prof. Henry is of German Jewish extraction and is married to a black professor (also at York) for 20 years. She hopes to carry out a comparative study of other urban centres such as Montreal, Ottawa and Vancouver.

Front Windows Smashed in Racial Attack

By Crescent Correspondent

Toronto—The front windows of a restaurant, Darbar-e-Akbari, were smashed and Swastikas painted on the main entrance on Saturday Feb. 25, '78, in a racially motivated attack on the restaurant. The Owner, Mr. Haider Khan from Pakistan had decided, three weeks ago, not to remove Swaskikas painted on his front door by hoodlums. This was done as a reminder to the majority of Canadians about the types of problems confronting minorities and to challenge their conscience.

The second attack in less than three weeks was carried out on Yonge Street with a 24-hours a day open restaurant located opposite Darbar-e-Akbari. Police have not arrested or laid charges against anyone despite reports by the owner of all incidents at his restaurant. "The usual practise by the police has been to take notes, inspect damage, ask questions and then disappear without any results," said Mr. Haider Khan. When he pressed the police for some action, Mr. Khan was told, "We can't guard your store 24 hours a day."

In a statement to newsmen, Mr. Haider Khan called on Metro politicians to come out openly in condemning racism. He said, "every year $60 million are spent on snow removal in Metro which is considered hazardous for business activity. Racially motivated attacks on restaurants are also a potential hazardous." He expressed dis-satisfaction at the way the police have handled such incidents so far.

Muslim Youth Festival in Toronto

The first Muslim Youth Festival for boys and girls was held in Toronto under the auspices of the MSA at Jami Mosque. The programme commenced on Friday evening, Feb. 24, 78 with a recitation from the Holy Quran with about 60 boys and girls ranging in age from 13 to 18 years participating. Muslim youths from London (Ont.), Ottawa and Montreal also joined the two-day programme which discussed such topics as problems confronting Muslim youths in North America, Islamic living, a general question and answer session by Dr. Jamal Badwi, Islamic heritage, Tafseer of Surah-i-Fatwi with reference to youth, Rights of Women in Islam, and Family life in Islam.

Dr. Jamal Badwi also spoke on the topic of "Recreation from Islamic Point of Veiw" and discussed the methodology of "Islamic Inquiry."

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Pakistan Ambassador Recalled

Pakistan's ambassador to Ottawa, Dr. Afzal Iqbal left for Pakistan on Feb. 20, 78, recalled after 17 years' service abroad.

DR. AFZAL IQBAL

Dr. Farouk Rana, first secretary at the Embassy is currently looking after the affairs until a new ambassador is accredited to Ottawa.

Faiz due in Canada in May '78

Faiz Ahmed Faiz, the great Urdu poet is expected to arrive in Canada in early May 1978. He is visiting Canada at the invitation of Pakistan Study Circle and Crescent International and will be attending several gatherings in Toronto and other places in Canada.

If you would like to arrange a program with Faiz, please contact Crescent at 493-4374 for details immediately. His program is tight and every request may not be fulfilled.

Another Mosque For Muslims Living in Brooklyn, N.Y.

M.A. Bhatti Correspondent N.Y.

NEW YORK: Arrangements have been made by Dr. Mahmood Khwaja with American Muslims of the neighborhood in Brooklyn for another place of worship on the second floor of Medical Group Building at 1135 Eastern Parkway (corner Utica Ave). Juma Prayers are held every Friday for convenience of Muslims working around the area.

Tehrik's chief organiser for Canada Appointed

Toronto—The vice-president of Tehrik-i-Isteqlal Mr. Wazir Ali announced that Mr. Afzal Hussain has been appointed Chief Organiser for Tehrik in Canada. Mr. Afzal Hussain, an accountant, recently visited Pakistan and met Tehrik leaders. This is the first appointment of Tehrik representatives in North America. They already have a branch and representatives in England.

Mr. Afzal Hussain

Prof. Ghafoor to visit US and Canada

New York—Prof. Ghafoor Ahmed, Secretary General of the Pakistan National Alliance has been invited to attend the annual convention and dinner by Pakistan Students' Association of America.

Prof. Ghafoor is scheduled to go on a speaking tour of several other cities in North America including Houston and Chicago and is due in Toronto on Sunday March 26, '78.

He will be speaking to a gathering at the Jami Mosque at 56 Boustead Avenue, after Zuhr prayers on Sunday, March 26. In the evening he is to fly to Montreal to speak there. After that he will return to the states and if time permits, he will visit the Canadian West Coast. For further information please call 967-7800.

Maulana Muhammad Tayyeb Invited to U.S.A.

The Consultative Committee of Indian Muslims has taken initiative to invite Maulana Muhammad Tayyeb, President of Darul 'Uloom Deoband in connection with Darul 'Uloom's Centennial Celebrations. Maulana Tayyeb is a renowned scholar of the sub-continent and in his 87th year he is actively writing, travelling and speaking. He is one of the most distinguished speakers in Urdu and draws large audiences. He has earlier travelled to Europe, Africa, East Asia and the Middle East. He heads Darul' Uloom, the most prominent seat of Islamic learning in Asia. Darul Uloom was founded in the late nineteenth century after the Muslims lost their political power to the British. Darul Uloom was established on the principle of self-reliance and community support for Muslim religious education. Since its inception Darul Uloom has trained thousands of Ulama in South Asian countries who played an important part in religious, social and political life.

The purpose of Centennial is to draw the attention of Muslims to religious education and the mission of Darul Uloom. The arrival of Maulana Tayyeb in North America would benefit Muslims not only spiritually but also teach them the meaning of self-reliance and the importance of religious education.

The CCIM invites all Islamic organizations to co-sponsor the project and support Maulana's visit. It has established a Darul Uloom fund to sponsor scholarships and other educational projects. Checks may be made out to CCIM (Darul Uloom) and sent to Abid Ullah Ghazi, 1033 5th St. SE Minneapolis, Mn. 55414 (Tel. 612-378-0246).

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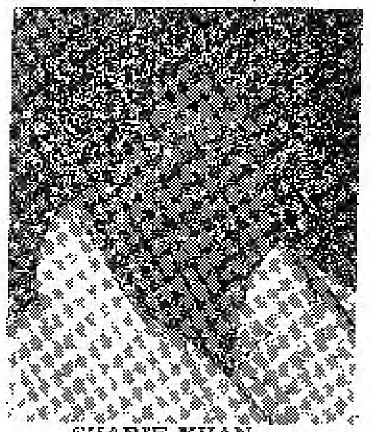
Crescent "Man Of The Year"- — Sharif Khan

The 1977-78 Crescent's "Man Of The Year" award goes to Sharif Khan of Willowdale, who was chosen out of three main contenders. The other two were Mr. Walter Pitman, President of Ryerson Institute and author of the report "Now is Not Too Late," on racism in Toronto; and Mr. Khan and their group who together with Mr. Anwar Nasim organized an extremely successful symposium on Iqbal in Ottawa during the weekend Dec. 2 and 3, 1977.



SHARIF KHAN

Sharif Khan in action

"Man of the year" award is presented to that person, who in the opinion of Cresent Staff has made the most outstanding personal contribution for the Pakistani Community, directly or indirectly.

Mr. Sharif Khan, a Pakistani-Canadian is the person who made Squash extremely popular in Canada starting some 12 years ago and has won Squash Championship for Canada for the last ten.

Mr. Sharif Khan belongs to the famous Khan family who have held Squash titles all their lives. His father coaches squash in Denver, Colorado, as do his brothers and uncles across Canada and the States. He is married but has no children, only a cat for a pet!

From Peshawar

Mr. Sharif Khan is from Peshawar and because he left Pakistan when he was only 10 years old, he speaks English and Pushto fluently but Urdu only marginally. He went to school in England and played Squash from an early age. His father was the Squash coach for Pakistan Air Force. In 1966 he left England and joined his parents who were then in the United States, where he turned Pro. A year later he came to Canada and started what must be called a revolution in Squash in Canada. Sharif Khan enthusiastically described this to Crescent: "Ten years ago squash was played only in private clubs. In fact people played only during the winter months. At that time there were probably less than 50 Squash Court in the Metro area. Today there are over 500 and the number is increasing. Now it is played year round and is considered big city league."

Sharif Khan has interests in two Squash clubs, one called the Victoria Club is located at Victoria and Eglinton while the other is in the Sheppard Plaza at Yonge.

It was at the Sheppard Plaza that we met and talked to him, "there are seven courts, a lounge, a swimming pool and a gymnasium. The lounge is open to the general public and is a good place for social get-together. Squash courts are open to members only.

Only two weeks ago, Sherif Khan had gone west on an exhibition tour and played in Edmonton, Calgary and Vancouver. On his way back he went to New York and came runner-up in the US championship.

His outstanding contribution to Squash and the name of Pakistani-Canadians deserves appreciation. We are pleased to give him our "MAN OF THE YEAR" Award.

The presentation of a medal, prepared specially for Crescent will take place during a ceremony in May 1978. For further information please contact CRESCENT at 493-4374.

Restrictions on Political Activities

Islamabad—The martial law authorities have imposed restrictions on political activities in Pakistan following several days of rioting by workers and clashes between rival groups in Karachi.

Reports from Pakistan say that several political leaders were also arrested on March 1st, '78.

Earlier in the week, the martial law authorities had banned processions following clashes between rivals groups in Karachi.

Elections Only If Positive Results Assured

Sibi (Baluchistan)— Pakistan's Chief martial law administrator in a speech at Sibi in the Baluchistan province said that elections would be held in the country when he was confident that it would produce a clear cut result. He said this was a God-sent opportunity to cleanse Pakistani politics of corrupt and dishonest people.

He declared a general amnesty for all people in Baluchistan who had taken to the mountains during the previous regime. To loud cheers, he declared that all four provinces would be given their due share in development and other funds on an equitable basis.

Next Crescent Issue will be late!

Readers please note: Crescent staff is going on holidays (for a change) and our April 1st issue will be published ten days late.

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Solar Energy in Pakistan

Solar Energy resources will be developed in the country mainly for application in the remote rural areas for fighting water logging and salinity and setting up Agro-Based Industries.

This was stated by the federal secretary for Science and Technology while speaking at a seminar on prospects and challenges of solar energy in Islamabad.

A Mistry Awarded

Five villages in Swat District are now generating their own electricity from low cost Hydal power units. These units were set up by a local mistry with the assistance of appropriate Technology Development Organization.

A certificate of merit has been awarded to the Mistry Syed Aabe-

E-Hayat Shah who headed the enterprise.

The Mistry said that these villages would shortly be setting up match factories, Gobar Gas Plant and Soap Factories. He said the electification of the village had among other things helped in the forestation of the area.

$1 m. Saudi contribution For UN University

The Government of Saudi Arabia has contributed approximately $1,000,000 to the Endowment Fund of the United Nations University. In a brief ceremony at the University's world headquarters in Yokyo Dr. James M. Hester (USA), the University's Rector, received the contribution from the Saudi Ambassador to Japan, Sheikh Zein A. Dabbagh.

The $1,000,000 contribution is the first instalment of the Government of the Saudi Arabia's $5,000-000 pledge to the United Nations University.

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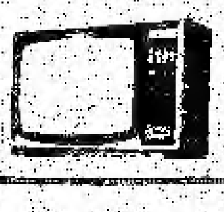

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CRESCENT
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Urdu-English newspaper to serve the Pakistani community ■

EDITOR: ZAFAR BANGASH
PUBLISHER: M. LATEEF OWAISI

OUR 7TH YEAR!

CRESCENT INTERNATIONAL is now into its seventh year. This is a matter of great satisfaction and joy for us but more important it is a time of gratitude for us to the Most Wise, Allah Subhana Wa'T'allah whom we beseech for help and guidance.

Our past six years have not been easy or smooth but we have struggled through this all with the help of friends and the encouragement and patronage of our readers. For a newspaper, the satisfaction of its readers is vastly important and while we cannot claim to please all of them, we are extremely glad to note that we have not only retained most of our readers, there has also been a marked increase in our readership. A significant effect of this is that, it makes us free from the pressures (sometimes blackmail) of advertisers. By the Grace of Allah we have not bowed to any pressure or blackmail and have written what we have known to be the truth. This does not mean that we have never made mistakes but those have been honest, if any and we have not flinched from admitting them.

In recent months and indeed earlier, the selfless dedication of several individuals has brought CRESCENT to where it is: the first and most authoritative voice of Muslims in general and people of Pakistani origin in particular in North America. In this we have to recognize the services of our friends and colleagues like Jamil Rashid, H.A.K. Qureshi and our Director of Arts and graphics Sultan Hasan Khan. With the patient counselling and advice of our art director, a new, and we hope better, format for CRESCENT is being presented. We will endeavour to strive harder and improve the quality even further.

What we present or choose to omit in CRESCENT is based on two assumptions: that it is worthy of print and that our readers want it to be printed. However comments, suggestions and criticism from our patrons is always welcome and we urge everyone to give it a serious thought and advise us, verbally or in writing about this.

We also urge our readers in all parts of North America to advise us of any outstanding individuals working for the Cause of Islam and contributing to the well-being of Pakistan and Pakistanis to recommend them for our "MAN OF THE YEAR" Award. Also we urge our readers to advise us of activities in their area or community to be printed in CRESCENT and to share with others throughout the world.

Finally we would like to point out that for the first time in six years, CRESCENT Staff is taking a holiday and will be missing out the April 1st, 1978 issue. Two issues in quick succession will be produced in mid April and we hope to bring interviews, and fresh news about events in Pakistan. The holiday in that sense is for bringing first hand news from Pakistan.

Once again we thank our readers and wish them many hours of happy reading.

OUR REPRESENTATIVES AROUND THE WORLD

ENGLAND – Sajjad H. Naeem, 28 Flowersdale Road, Bromley – Kent.
MANCHESTER (U.K.) – Yasien Agha. KUWAIT – Rafeel Owais.
DETROIT – Hadi Jafry. NEW YORK – Tariq Hafeez, M. A. Bhatti.
NEW JERSEY – Musarrat Iqbal Syed. MONTREAL – Masood Khan.
SOUTHERN & MID WESTERN STATES – – – – – Shaheen Mirza.
CALGARY – Dalawar Hussain. VANCOUVER – Yawar Bukhari.
West Indies – Javed Iqbal.

PAKISTAN

The Dream that Lives

By Arthur B. Newman

There were innocents abroad till recently who used to complete their postal address on letters to Pakistan by adding INDIA at the end. Not now. Pakistan has become familiar as separate sovereign state far outside school atlases and diplomatic directories, almost as familiar as historical names like Iraq and Egypt.

The fact remains, however, that the state is only thirty years old even if the land has been home to a human civilization dating 5,000 years back. It was carved out of the Indian subcontinent on August 14, 1947, as the world's largest Muslim state. Literally, 'Pakistan' meant Land of the Pure, and just such a land those that had dreamt of and struggled for Pakistan had hoped it would be. They couldn't have dreamt as intensely or struggled as hard as they did otherwise.

That is why Pakistan is such a unique historical phenomenon. It was not a geographical fact of long history like so many other states, nor a product of historical wars among neighbours or division of spoils between imperial powers of recent countries. It was in contrast, the expression of a people's new will, embodiment of national sentiment, triumph of a kind of ideology over geography, recent history and expedient politics.

Basic Reason

The demand was religious only in the best and broadest sense. It did not imply any exclusivity of Islam or the Pakistani society-to-be, or any arrogant concept about Islam's adherents being 'God's Chosen People.' It was based in fact on the recognised secular right of a people, any people, to separate development of their unquestionably distinct culture, and in the areas of concentration of that culture.

There was no lack of opposition to the idea either; there was no adoption or sponsorship of it by any outside power or any indigenous godfather. Both colonial Britain and the Indian National Congress, the Hindu-majority political party, set themselves against the proposal. In fact, the post-War Labour Party government in Britain (as contemporary official accounts since published, such as of Lord Wavell and Mountbatten, only pointedly confirm) was resolved against the idea. But the opposition was countered with political action—through frequent conferences, popular mobilisation, and honest experiment with alternative possibilities. If the demand was eventually accepted, it was only because it had been proved to be morally and politically irresistible. When the parting came, it came, by consent, even if grudging consent.

The elements were inseparable from the concept of Pakistan—one as a goal, the other as means. The first was Islam. Islam not in terms of rituals and formal observances only—these would not particularly have required a separate state to be established. Nor with a view to establishing a theocracy, a priestly order promoting some form of an obscurantist regime that would have been a throwback incapable of either inspiring the common people or motivating their leadership. Islam was rather viewed as a way of life, capable of being resolved in a progressive modern state in terms of rights and obligations, laws, institutions and codes of conduct. What gave the initial edge to Muslim separatism in undivided India was the pervasive social apartheid, casteism and inequality in the predominant Hindu order—a feature so iniquitous and inherent that some of the prominent Hindu leaders themselves revolted against it.

Muslims on the other hand were inspired by precepts and precedents that not only forbade any distinction between man and man, but also saw a Caliph regularly exchanging places with the slave during a long camel ride through the desert, and which firmly enjoyed that the labourer should be paid his wages even before the sweat of his labour was dry, and that if a man went hungry to bed his neighbour would have to answer for it.

Allied to this was the other element basic to the concept of Pakistan—that is democracy and the rulers' accountability. Islam had set extraordinary examples of this—of the rulers not only being chosen by consent but their submitting themselves to public questioning by the humblest, and rendering account for every nickel in the public treasury. The achievement of Pakistan too was wholly the result of a democratic process and in consequence of popular wish.

Dream Realised?

Is the dream then, these thirty years on, beginning to be realised? Are the foundations of an Islamic society well laid? Is democracy thriving? Those are legitimate questions to ask even if the answers are not very reassuring.

The country has passed through a number of crises during this period—has virtually remained in a state of crisis throughout in fact politically, economically and in international relations. It has seen three full-scale wars, breakaway of half its territory, and disputes continually festerings with two of its neighbours. Economically, despite spells of notable development, it remains dependent on foreign assistance, one among the 40-odd Least Developed Countries of the world its need to spend heavily on defence and the ills of the world economic order have seen to that. Politically, the democratic pitch has been queered after each beginning by individuals or groups that became interested more in wielding or capturing power and profiting by it rather than in honest, public spirited governance.

If it reads like a tale of woe, it will not be correct. The remarkable thing throughout this period was not the series of failures and misfortunes but the capacity to survive from them and rally back; not the succession of aberrations but their unmistakable rejection on each occasion. The period of failures has also been a period of reaffirmation—of what the people would not have, and after each such reaffirmation there has been an advance towards the objectives of greater democracy and public accountability, of an enhanced measure of social equality and economic justice, and of a stronger commitment to Islamic order. It has in general been progress by elimination, climaxing in the political crisis of the last few months which led to a firmer all-round pledge than ever in the past to Nizami-Mustafa and an honestly elected, responsible government. This augurs the beginning of a new order, one close to the objectives of 30 years ago. It should be impossible for anyone to reverse the process.

The Pakistan dream has thus survived the heaviest possible odds. That is one proof of its validity and strength. Achieving Pakistan was one thing, making it Land of the Pure another. The second task still lies ahead. Somehow it now looks less daunting than ever in the past.

Mr. Newman well-known writer on international affairs, is currently researching for his book about political scene in South Asia.

Letters to the editor

Dear Sir;

I read the letter of Mr. M. Ashraf in your paper of the 15th November 1977 and fully agree with him what he stated therein. I am in Canada since last 6 years and during this period I have always received excellent response and assistance from the Embassy of Pakistan, Ottawa. First of all I must tell you that no one in the Embassy is related or even known to me, nor I have ever visited the office in Ottawa, but whenever I needed any assistance it was promptly answered. It will not be out of place to mention here that after Dr. Farouk A. Rana has joined the Embassy, the services have improved a lot. Mr. Siddiqui whose full name is also not known to me is doing an excellent job, and was always very helpful. I would like to cite some examples for my personal experience from which you can judge how efficiently the works are being done by our Embassy staff. In February last year Passports of my wife and daughter were to expire. I sent both the passports along with the renewal forms, a money order for $20.00 and a self addressed stamped envelope. Within a week I received a letter from the Embassy that the renewal fee of the passport is $10.30 each and I was asked to remit a further 60 cents for both the passports. I remitted the amount promptly, and received back both the passports duly renewed within three weeks under registered mail. One of my family members lost a passport and we called the Embassy. Mr. Siddiqui explained all the formalities to be completed. Two days later, the necessary forms were also received.
I got my new passport issued in 1975 within two weeks.

With all these experiences it is unbelievable that our Embassy staff is found negligent.

I pray to Allah The Almighty to give all of us a sense of cooperation, and brotherly feelings.

Hafeez Khan

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Focus on Immigration

Questions & Answers — Canada's New Immigration Act

By George Bonavie

The new Canadian Immigration Act was passed by Parliament in August 1977. It is expected to be proclaimed early this year. Here are more answers to questions riased by the new Act. If legal interpretations are required, consult the appropriate sections of the Act (Chapter 52 of the Statutes of Canada, 1976-77) which are noted at the end of each answer.

How will illegal immigration be controlled?

The Act stipulates that applications to study or work temporarily in Canada must be made abroad, and that visitors may not change their status after admission. For example, a tourist may not apply from within Canada for authorization to work or study, and a visitor admitted as a student may not become a worker, or vice versa. However, limited exceptions, to be defined in published regulations, will be made.

Visitors who do not leave the country when their period of authorized stay has expired, or who work or study without authorization, are often exposed to exploitation by unscrupulous employers and others who may be aware of their illegal situation. In order to discourage such abuses and other problems, employers will continue to be required to satisfy themselves that new employees have the right to work in Canada. Since visitors are now given distinctive social insurance numbers, employers will be able to identify them and request evidence of their authority to work. Employers who hire persons not authorized to work in Canada will face stiffer penalties than at present.

Visitors who overstay or take unauthorized employment will be subject to arrest without a warrant if the immigration officer has reason to believe that they intend to evade an immigration inquiry. (Refer to sections 10, 16(2), 27(2)(b)(e), 97, 104(2) of the Act)

Who will be refused entry to Canada?

The basic principles remain unchanged. All those who pose a threat to public health, safety, order and national security will be refused admission to Canada. Also, persons who fail to meet selection criteria, and other requirements such as having a visible means of support and valid travel documents, will not be admitted.

Also excluded will be persons with health impairments that are a threat to public health or safety, or place excessive burdens on our health and social services. The Act will no longer list specific diseases which could prohibit entry, so persons such as epileptics, who can lead productive lives, will now normally be admissible.

Applicants who have violated foreign laws will be assessed according to the seriousness with which their offences would be viewed in Canadian law. Thus, the criteria for assessing criminality will be objective and will no longer involve a list of "undesirables" (such as drug traffickers, saboteurs, and moral offenders) or the application of the imprecise criterion of "moral turpitude".

New provisions have been added to exclude persons who may not have been convicted for a criminal offence but who are known to be involved with organized crime, or who, on reasonable grounds, are likely to engage in acts of violence.

People seeking permanent residence will continue to be denied that status if they cannot substantiate their ability to successfully establish in Canada on the basis of the selection criteria. Those seeking temporary status will continue to be refused that status if they cannot establish their intent to leave Canada on completion of their visit.

In exceptional cases involving humanitarian concern or national interest, the Minister may continue to grant authority to admit individuals who have been designated inadmissible but whose admission is justified on compassionate grounds. (Refer to sections 5, 6, 19, 37 of the Act)

Will there be any control on where immigrants settle in Canada?

While still abroad, immigrants will be free to choose their destination in Canada, but on arrival they will be expected to proceed to their chosen destination according to plan. For this reason, the Act authorizes the granting of permanent resident status at their destination point in Canada rather than at the port of entry.

An immigrant who is granted a visa on the basis of being in a designated occupation or having pre-arranged employment may be required to remain in that occupation or employment for a period of up to six months. There is provision to modify this requirement for good cause. (Refer to sections 14, 16 of the Act)

More Questions and Answers on the new act will be carried in other issues of Crescent International

INTRODUCE
Crescent
TO A FRIEND

THIRD WORLD OWES $39b. to WEST:

Economy Gets Worse

The United Nations Conference on Trade and Development (UNCTAD) pressed the alarm button at Geneva on Dec. 6 on the urgency of taking immediate measures to consolidate the Third World's foreign debt, otherwise its economic situation was bound to get worse enough to completely dangering its development prospects.

The warning came in a report drawn up by "UNCTAD" and submitted to an inter-Governmental groups of experts meeting in Geneva with the job of studying the issue of the Third World's foreign indebtedness and drafting an international agreement for the UN organisation's Ministerial conference next year.

The document disclosed that current account deficits of non-oil producing Third World countries will climb by 28 percent this year and more next year, moving from 28 billion dollars at the end of 1976 to 36.3 billion at the end of 1977 and 38 billion at the end of 1978.

Liberals want to Liberalize Pot

During the Liberals' annual conference in Ottawa in the latter days of February, de-criminilising possession of marigauna cause in for heated discussion and exchanges. The delegates finally voted in favour of the motion but it is not binding on the government.

Other aspects that came in for strong support were creating more jobs to reduce unemployment (as a top priority) and national unity. The conference seemed to operate under the thought of an impending federal election although prime minister Trudeau did not give any indication.

It is likely that elections will take place sometime in June, most probably on the 19th.

CURRENCY REGULATIONS LIBERALIZED FOR RETURNING PAKISTANIS

Karachi Overseas Pakistanis who return for a temporary stay in Pakistan may now retain foreign exchange which they brought into the country with them for periods of up to three months.

Formerly, one month was the limit for holding foreign exchange before it had to be converted into Pakistani currency.

If the returnee remains in Pakistan for longer than three months, he may take back with him any unspent portion of the foreign exchange declared at entry, up to a maximum of $50 per person and $500 per family. The money, however, must be declared to customs officials at the port of entry, recorded on the proper forms, and deposited with an authorized dealer on arrival in Pakistan.

Another Hijacking Attempt Foiled

Rawalpindi—A Pakistan International Airlines 747 Jumbo on a domestic flight from Islamabad to Karachi was hijacked soon after take-off with 357 passengers on board. An army officer and two passengers over-powered the hijacker but in the ensuing struggle, a grenade blew up in the hijackers hands blowing them off and injuring two passengers. The slightly damaged plane returned safely to Islamabad airport on March 2, 78. The motive for the hijacking was not immediately known.

Pakistani Appointed Department Chariman of Arab Development Institute

Tripoli (Libya): Dr. Mazhar A. K. Malik, an Industrial Engineer with the Arab Department Institute of

Libya has been appointed Department Chairman of Industrial Engineering.

Dr. Malik went on a deputation to Libya in early 1977 to work in the Arab Development Institute, from New York where he was working with the New York port authorities.

Dr. Malik is the first Pakistan to be appointed to such a high post in Libya. The Arab Development Institute prepares policy papers and presents them directly to Col. Gaddafi.

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Islamic heritage

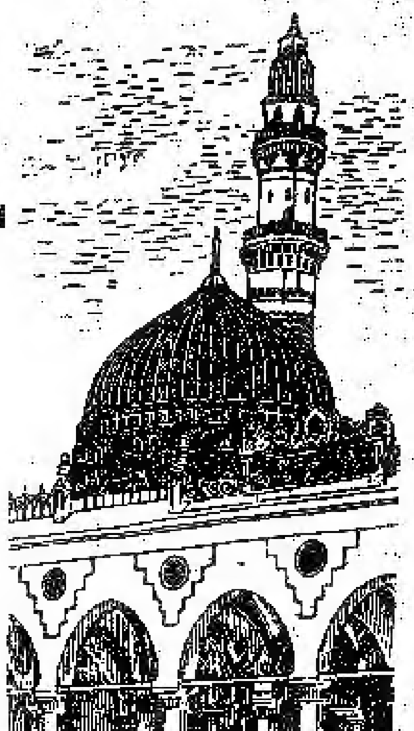
Muslim Astronomers

By Joseph Elmaleh

The previous issue discussed how Islam developed ancient astronomy into an advanced science. This article will outline the lives and achievements of the men who contributed to this field of knowledge.

The list of Muslim astronomers is phenomenal. In their efforts of acquire all knowledge on the subject, the Muslims gathered together and translated previous studies which were available. This knowledge along with Muslim contributions was later transmitted to Europe.

The Almajest was probably the most studied of the ancient sources. It was introduced to the Caliph al-Mamun by Thabit ibn Qurrah who translated it into Arabic adding his notes and correction. A series of revisions and additions to Ptolemy's work followed.



Amajur

Amajur, who prepared astronomical tables with the help of his son, contradicted Ptolemy by recognizing that the limits of the greatest latitude of the moon were variable. Their contribution led to the discoveries of the third lunar irregularity.

Abu-al-Wefa

Abu al-Wefa's voluminous treatise on astronomy, also known as Almajest, contained new researches on the motions of the moon.

Nasir al-Din Tusi

Nasir al-Din (al-Buhaqqiq) presented his critical view on the Almajest in his book **Tazkirah**. Tusi worked hard for 12 years to build an observatory and produce a book on astronomy for his Muslim ruler in the east. He compiled the Zich al-Kharii, a book in four volumes which contained the consummate knowledge of the Greeks, the Indians and the Muslims. His tables cover a period of 1400 years from 161 B.C. - 1272 A.D.. His masterly work was translated into Latin and became available to European scholars during the fifteenth century.

Jubir Ibn Aflah

Jubir ibn Aflah, from Andalusia (Muslim Spain), also wrote many treatise on astronomy, one of them was entitled "Islah Al-Majest" (reforming AlMajest) a criticism of Ptolemy's system. Some of Jubir's works were translated into Latin and published in Medieval Europe.

Yaqub Ibn Tariq

The charting of the skies experienced rapid and precise development by the Muslims. The first astronomical tables to be published in Baghdad were prepared by Yaqub Ibn Tariq. It took him eleven years of observation, from 767 to 778, to finish his work.

Khwarizmi

Al-Khwarizmi, a mathematician astronomer and geographer, published his "Maumunic Tables", carrying the name of the caliph, while he was working as a supervisor in the observatory of Baghdad. Prepared in Baghdad and Damascus, these tables were also published in Andalusia (Muslim Spain) and were improved in later years.

Al-Sufi

Another knowledgeable Baghdadi astronomer was Al-Sufi (Abd al-Rahman ibn Umar). He was the private tutor of a local prince and did most of his work in an observatory the prince had built in his palace garden. After careful observations, Al-Sufi presented the magnitudes of the stars in his book entitled "The Fixed Stars".

Ali ibn Yunis

In Egypt, Ali ibn Yunis published the "Hakemite Tables," carrying the name of Hakem, the sultan of Egypt at that time. They included his theories and computing methods. He based his works on the records of former Muslim observers and partly from his own work in Cario 977-1007. It was recorded that the library of Cario had 6,000 works on astronomy and mathematics in the eleventh century.

Ibn Zarqala

It was about this time that the Sapnish Muslim astronomer Ibn Zarqala published his "Toledo Tables", including a description of astronomical instruments and of their use. His tables became basis for European research, as were Al-Bategni's which were translated in Latin Europe as **De Scientia Stellarum**.

Farghani

The Muslim contribution went beyond translation, observation and recording. In the ninth century, Farghani wrote the first comprehensive textbook of astronomy.

Ibn al-Haitham

Al-Haitham, the Arab scientist famous for his book **Kitab al-Manazir** (Book of Optics) produced about twenty books and tracts of astronomy and cosmology. His crucial observation that the moon and other planets were lit up by the sun is significant. As for the stars, he maintained that the real source of light of the stars was their own bodies and not borrowed from any external source.

Ibn Rushd

Ibn Rushd (Averroes), a 12th century philosopher and physician in his studies of the stars attributed the phenomenon of twinkling to the atmosphere and its irregularities. This was a very nearly exact explanation.

Ibn Sina and al-Kindi

Two other great Arab philosophers Ibn Sina (Avicenna) and Al-Kindi took up the study of celestial bodies and both wrote several treatise on the subject.

Indeed there were many Arab Muslims who contributed to the science of astronomy.

In the next issue, three Muslim astronomers whose names stand out as landmarks in the science will be introduced.

INTRODUCE

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Israeli Intransigence

Despite strenuous efforts by Egyptian President Sadat and his bending over backward to accommodate Israeli demands, the process of negotiations has probably set things back. Sadat's visit to Israel fulfilled a long and persistent Israeli demand of face to face negotiations with the Arabs. That this should have produced a softening of attitude by Israel was a natural expectation but it hasn't. So what has gone wrong?

Not Serious

Israel was never serious about negotiations in their demand for face to face negotiations, they thought this will not be acceptable to the Arabs until such time that it would already be too late. Sadat's move exposed this old bogey, even though he had to listen to Zionist gospel according to Begin and a masterly reinterpretation of history.

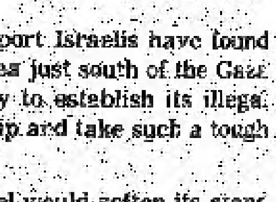
Israeli hopes are pinned on several factors: with American military assistance, Israel has military superiority in the region well into the 1980's. By then Israel hopes to be able to produce almost the entire range of sophisticated military hardware. This would not only fulfill their own requirements but make Israel a major supplier of arms in the area.

Another Israeli hope hinges on the fact that by developing alternate sources of energy by the 1980's the West would be in a better position to stand up to Arab economic pressure.

Recent Disclosures

According to a Norwegian magazine report Israelis have found three major oil fields in the Mediterranean sea just south of the Gaza Strip. This would then explain Israeli hurry to establish its illegal settlements in Sinai and around the Gaza Strip and take such a tough stand on relinquishing them.

There appears little likelihood that Israel would soften its stand and with the state of the Arab armies in such a disarray—as well as their relations, the war option seems just as remote.



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Book Review

ON the mechanism of dehumanisation

By Jamil Rashid

THE WRETCHED OF THE EARTH, by Frantz Fanon, Grove Press, New York (1963) Pp. 316 Preface by Jean-Paul Sartre, translated by Constance Farrington.

Frantz Fanon, an Algerian psychiatrist, died of cancer at the age of 36 in 1951, still lives in the hearts and minds of young people of the Third World. The above book became the primer of young radicals in the 1960s—not only in the former colonies of Africa, Asia and Latin America—, and a guide to an understanding for the post-war generation in the colonial empires of Europe and the rising imperial United States. It will remain a classic for future generations, as it explains the mechanism through which a section of the colonized people is dehumanized andneocolonialism in the last quarter of this country perpetuated.

Colonised Intellect

Jean-Paul Sartre, in an excellent preface, tries to interpret for the Westerners how a conscious mind in the Third World analyses the colonial era which produced the wretched of the earth. Fanon has put things in historical perspective. In sharp contrast with the intellectuals-academics of the former colonial empire making a diagnosis of the Third World—this had become quite a fashion in the two decades after the 2 nd world war—here is a representative of the former colonies showing the social reality of imperialism in which violence became the core of life.

Violence took different forms. One of the most subtle and damaging was to turn the colonized intellectual into a sublime creature:

"The colonialist bourgeosie, in its narcissistic dialogue, expounded by the members of its universities, had in fact deeply implanted in the minds of the colonized intellectual that the essential qualities remain eternal in spite of all the blunders men may make: the essential qualities of the West, of course. The native intellectual accepted the cogency of these ideas and deep down in his brain you could always find a vigilant sentinel ready to defend the Greco-Latin pedestal."

As is consonant with the very nature of capitalist society, there are steps taken, first to subdue the masses, through open violence, police massacres and military action, and then in the name of artificial humanism, the people are asked to be subservient:

"In the capitalist countries multitude of moral teachers, counsellors, 'bewilderers' separate the exploited from those in power."

Towards the colonized masses the imperial forces do not even pretend to show humanism: "In the colonial countries, on the contrary, the policemen and soldiers, by their immediate presence and their frequent and direct action, maintain contact with the native and advise him by means of rifle butts and napalm not to budge."

Post-Independence Leaders

Franz Fanon is not only concerned with what colonialism has done in the past but looks into the failure of post-Independence loader ship. This is relevant to our study of the sub-continent, where the freedom struggle was carried on for decades, but since 1947 there has been hardly any change in the socio-economic and political structure of the society. Fanon says: "What are the forces which in the colonial period open up new outlets and engender new aims for the violence of colonized people? In the first place, there are the political parties and the intellectual or commercial elites."

Dealing with the first one, it can be recalled that the Congress Party in India, or for that matter any nationalist party in Africa one can think of, was built on the Western political party model basically interested in the interchange of power among the privileged classes. Although the masses were mobilized for a liberation movement, the leadership was the professionals and upcoming petty industrialists, (landlords in the case of the Muslim League). On the eve of African awakening for freedom, Fanon notes:

"The rank and file of a nationalist party is urban. The workers, primary school teachers, artisans and small shopkeepers who have begun to profit—at a discount, to be sure—from the colonial set up have special interests at heart".

During the liberation movement and in the post-independence era of consolidation, the radicals are utilized by these nationalist parties, in one form or the other, for their opportunistic purposes. In day to day life, many of the conscious radical scholars are used merely for ceremonial occasion:

Empty Title

"The militants are only called upon when so-called popular manifestations are afoot, or international conferences or independence celebrations. The local party leaders are given administrative posts, the party becomes an administration, and the militants disappear into the crowd and take the empty title of citizen."

Thus, the party apparatus in the underdeveloped countries, instead of serving the masses, gets involved in building up the State structure on the model of the former masters. In the post-independence State, the middle class, a creation of the colonial society, entrenches itself in the ruling party, and keeps its links with former imperial rulers:

"In these poor, underdeveloped countries, where the rule is that the greatest wealth is surrounded by the greatest poverty, the army and the police constitute the pillars of the regime; an army and a police force which are advised by foreign experts. The strength of the police force and the power of the army are proportionate to the stagnation in which the rest of the nation is sunk. By dint of yearly loans, concessions are snatched up by foreigners, scandals are numerous ministers grow rich, their wives doll themselves up, the members of parliament feather their nests, and there is not a soul down to the simple policeman or custom officer who does not join the great procession of corruption".

Myth Perpetuated

While the nationalist party fails to continue the liberation tradition of colonial days, many of the intellectuals, a dehumanized creation of the colonial rule, perpetrate the myth of individual freedom and ape the decaying European industrial culture.

"The colonialist bourgeoisie had hammered into the native's mind the idea of a society of individuals where each person shuts himself up in his own subjectivity, and whose only wealth is individual thought. Now the native who has the opportunity to return to the people during the struggle for freedom will discover the falseness of this theory. The very forms of organisation of the struggle will suggest to him a different vocabulary. Brother, sister, friend—these are words outlawed by the colonialist bourgeoisie, because for them my brother is my purse, my friend is part of my scheme for getting on."

Diagnosis

Sartre says: "When Fanon says of Europe that she is rushing to her doom, far from sounding the alarm, he is merely setting out a diagnosis. As to curing her, no, he has other things to think about; he does not give a damn whether she lives or dies". In actual fact, however, the revolutionary psychiatrist-philosopher not only had great hope in the young people of the post-industrial western societies but he also gave a message to the Third World citizens to learn from the chronically sich post-capitalist imperial societies.

"Let us decide *not* to imitate Europe: let us combine our muscles and our brains in a new direction. Let us try to create the whole man, whom Europe has been incapable of bringing to triumphant birth. Two centuries ago, a former European colony decided to catch up with Europe. It succeeded so well that the United States of America became a monster, in which the taints, the sickness, and the inhumanity of Europe have grown to appalling dimensions."

Fanon also reminds us, lest we forget in our euphoria of urban culture: "But we who are citizens of the underdeveloped countries, we ought to seek every occasion for contacts with the rural masses. We must create a national policy, in other words, a policy for the masses. We ought never to lose contact with the people which has battled for its independence, and for the concrete betterment of its existence."

Politics of Riots

The military authorities in Pakistan imposed restrictions on political activities and arrested several politicians following weeks of disturbances in Karachi and Hyderabad. There were two distinct groups agitating and rioting: the first was a group of People Party Supporters seeking every opportunity to create a disturbance while the second group, the workers have been agitating for higher wages and bonuses. In any society with industries and industrial workers, strikes are one of the legitimate means of bargaining in support of their demands. This has happened in Multan—where unfortunately scores were killed in clashes with the police at new year's eve and a commission of inquiry has now been set up, and the other at four TV stations where workers locked out management for several days. In the second case the police were more restrained and fortunately no loss of life occurred.

The other agitations and riots are of a more sinister nature. Members and supporters of Peoples Party, led by Mrs. Nusrat and

daughter Benazir Bhutto, have been seeking excuses for fracas, disturbances and clashes with rivals or police. Their first violent clash occurred in the Lahore cricket test match where PPP supporters, led by Begum Bhutto deliberately disrupted the match resulting in bottle throwing, bricks and chairs between rival groups. In the fracas Begum Bhutto also got a brick on her head sending her to hospital. Far from being concerned with such incidents, Peoples Party members openly exclaimed their "joy at the great success" of their effort. Clearly it was a preplanned incident. A second incident in the High Court in Lahore was averted by the tactful handling of the presiding judge and lawyers for the prosecution when Benazir tried to pick up a fight with an opponent. The matter died down when the opponent refused to argue with Miss Bhutto.

Karachi Riots

In Karachi however, Peoples Party members managed to create a spectacular crisis whose consequences would be far more dangerous and less easy to control. During processions by PNA and PPP supporters at Milad, the latter managed to convert political differences into a Sunni-Shi'a clash thereby introducing the seeds of a dangerous conflict. Despite Pakistan's impeccable record of respect for all religious including minorities within the country, any attempt to exploit Sunni-Shi'a sentiment would be extremely dangerous and only those people could attempt it who have absolutely no concern for the well-being of Pakistan or its people. And it can have dangerous international repurcussions also.

In 1973 the PPP government in Sind organized language riots and introduced such hatred between different groups of people that its effects are still lingering on. It appears clear that PPP is embarked on a similar course now because it believes that by pressure the martial law authorities can be forced into making political mistakes. And while PPP cannot benefit from this specifically, it will spoil things for other political parties. The clampdown on political activities is a natural consequence of PPP policy. It also exposes the hollowness of their claim that they stand for the common man. During the PPP regime, Pakistan's economy was virtually destroyed which is now being gradually nursed back to normalcy. Meanwhile Pakistan's political future remains uncertain.

New Passport Fees Set for Pakistanis in U.S.

A fresh passport will cost Rs 200, with Rs 600 charged for urgent service. The fee for renewal of a passport will also be Rs. 200, although an urgent renewal will cost only Rs 300. Endorsement of the passport will cost Rs. 40, or Rs 130 for an urgent endorsement. Both renewal and endorsement will come to Rs 240, ordinary, or Rs 340, urgent.

Washington, D.C.—New passport fees for Pakistani nationals in the United States have been set.

Classified

Matrimonial

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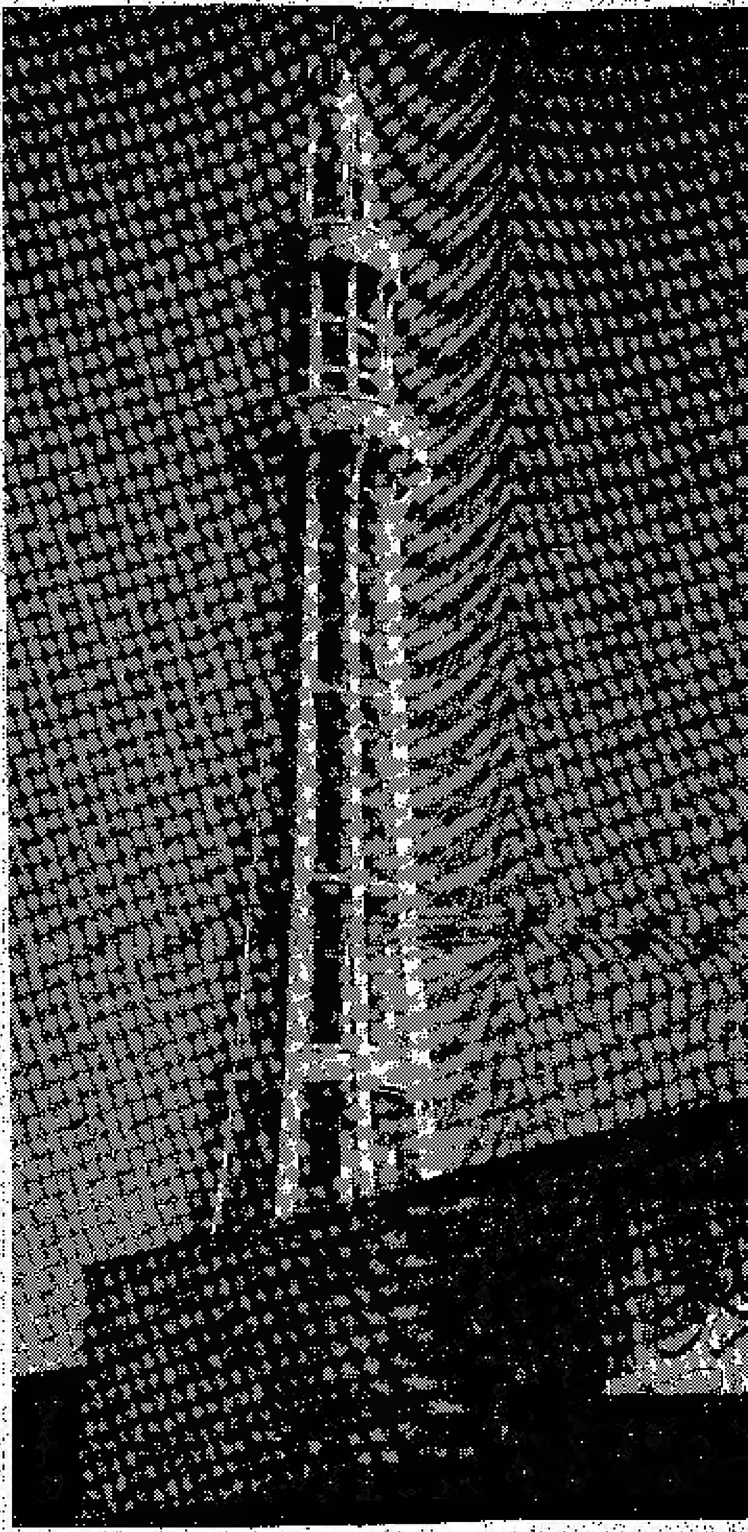

مینارِ پاکستان

تصویر: اوڈیسیک

...سیاسی تحریک دکھائی
...ہم بھی بنیادی غلطیاں
...دوسری تحریکوں میں
...از نظر غیر حقیقی تھا
...کی نگاہ سے دیکھے
...ہی، لیکن خود تحریک
...تھی کہ جب ان کا وفد
...ان تحریکوں نے وفد
...راستے تحریک میں
...قائداعظم دونوں اس
...کی ناکامی بن...

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اقبال کے ذہن کی کیمیائی ساخت میں تین عناصر کا بڑا حصہ ہے۔

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۲۔ شبلی کی انقلابیت
۳۔ افغانی کا پان اسلامزم

اقبال شروع میں تو اپنے زمانے کی رو میں بہتے چلے گئے تھے اور ان کے ہاں بھی تصورات غالب تھے جو اس زمانے کی فکری فضا میں شامل نظر آتے ہیں۔ لیکن اس کے بعد ان کی طبیعت میں ہندوستانی عصبیت اور اسلامی عصبیت کے درمیان ایک کشمکش دکھائی دیتی ہے۔ اس دوران ادبی فضا کی مناسبت سے ان کی شاعری میں بھی ماتم کا رنگ گہرا ہے۔ لیکن قیام یورپ کے آخری دنوں میں انہوں نے ان دو عناصر کے بیچ ایک کے حق میں فیصلہ دے دیا تھا۔ اور میرا ذاتی خیال یہ ہے کہ یہ واقعہ ہائیڈل برگ میں قیام کے دنوں میں ہوا ہوگا اور اس میں گوئٹے کے مطالعے کا بڑا حصہ ہے۔

شروع شروع میں اقبال کا تصور وطنیت وہی تھا جو مغرب کا تھا۔ لیکن جب ہائیڈل برگ کے قیام کے دوران ان کی نگاہ یورپ کی تاریخ اور خود اپنی تاریخ پر پڑی تو انہوں نے اسلامی عصبیت اور ہندو عصبیت کی متوازی دوڑ میں سے ایک کو چن لیا۔ میرا خیال ہے کہ اس سلسلے میں اقبال پر ایک تو (PRUSSIO — GERMAN) جنگ نے بہت گہرا اثر ڈالا اور اقبال نے یہ دیکھ لیا کہ نسلی اور لسانی اختلافات نے کس طرح یورپ کو تقسیم کر کے رکھ دیا ہے۔ پھر اس کے ساتھ ہی ساتھ اقبال نے دین کو سیاست کے ساتھ منسلک کر کے دیکھنا شروع کر دیا اور انہوں نے یہ محسوس کر لیا کہ مسلمانوں کی تاریخ میں ایسا کوئی تضاد موجود نہیں ہے جیسا کہ مغرب میں کلیسا اور ریاست کے درمیان موجود رہا ہے۔ چنانچہ پھر اس کے علاوہ ایک اور بات بہت اہم ہے وہ یہ کہ اقبال کی پرورش جس ماحول میں ہوئی تھی اس پر روحانی رنگ بہت غالب تھا۔ بہرحال قیام یورپ کے آخری دور میں جب وہ تمام مقام پہ دو فیصلے ... اس وقت انہوں نے اپنے راستے کا تعین کر لیا تھا۔ چنانچہ یہی وجہ ہے کہ ۱۹۰۹ء میں جب انہیں یونائیٹڈ پارٹیز کانفرنس میں شرکت کا دعوت نامہ ملا ہے تو انہوں نے اسے صاف صاف مسترد کر دیا اور گویا اس طرح انہوں نے یہ ظاہر کیا کہ برصغیر میں وطنی بنیادوں پر ایک قوم کے وجود میں آنے کا کوئی امکان نہیں ہے۔ جس خط میں اقبال نے اس دعوت کو مسترد کیا ہے اس کی ایک نقل میرے پاس موجود ہے اور اس سے صاف ظاہر ہوتا ہے کہ جو چیز اقبال کے ذہن میں اس وقت نشوونما پا رہی تھی وہ جداگانہ قومیت کا وہی نظریہ تھا جس کی بنیاد سرسید نے ڈالی تھی اور ۱۹۰۶ء میں مسلم لیگ کے قیام سے اس کی بنیادیں استوار ہونی شروع ہو گئی تھیں۔

اقبال نے فکری سطح پر تین چیزوں کی بڑی مخالفت کی ہے۔

۱۔ عجمی تصوف
۲۔ ملائیت
۳۔ سلطانیت

عجمی تصوف تو دراصل حقیقتوں سے فرار کی ایک شکل بن کر رہ گئی تھی اور قومی سطح پر اس نے مسلمانوں میں ایک پست ہمتی پیدا کر دی تھی۔ ملائیت نے اجتہاد کے دروازے بند کر رکھے تھے اور اسی کی وجہ سے ایک جمود سا پیدا ہو گیا تھا لیکن آج یہ دیکھ کر بڑا افسوس ہوتا ہے کہ ملائیت کے خلاف اقبال کے اشعار کو مذہب کے ادارے کے خلاف استعمال کرنے کی کوشش کی جاتی ہے حالانکہ اقبال نے صحیح علماء پر کبھی زبان طعن دراز نہیں کی اور وہ علماء کی بڑی عزت کرتے تھے مثلاً سید سلیمان ندوی کی۔ اسی طرح سلطانیت نے مسلمانوں پر اس آئینی طرز حیات کے دروازے بند کر رکھے تھے حالانکہ آئین کا یہ تصور قرآن سے ہی مستنبط ہے۔ بہرحال اقبال نے سب سے پہلے تو زوال کے اسباب کا پتہ لگایا اور پھر اس کے بعد مستقبل کا خاکہ تیار کیا اور ایک مستقبل بین نگاہ کبھی ماضی پرست اور قدامت پسند نہیں ہو سکتی۔

اس مرحلے تک اقبال کی فکر پر سرسید کا پرتو واضح دکھائی دیتا ہے۔ اور اس کے خمیر سے خودی کا تصور ابھرتا ہوا دکھائی دیتا ہے۔ یہاں اقبال نے فرد اور قوم کو رجائیت کا سبق دیا ہے۔ میں اقبال کے سلسلے میں ایک اصطلاح "رجائیت کا جبر" استعمال کرتا ہوں اس لئے کہ جس قوت سے اقبال نے رجائیت پیدا کی اور جذبوں کو اس سطح پر اپیل کیا اس سے قوم رجائی ہونے پر مجبور ہو گئی اور اسی رجائیت سے علیحدہ مملکت کے تصور کا بیج پھوٹا۔ اور یہیں سے اجتماعی عصبیت منضبط تر ہو گئی۔

اقبال تو مسلمانوں کے علیحدہ تشخص کے اس قدر قائل تھے کہ جب مسلم لیگ میں جداگانہ انتخاب کے مسئلے پر بات ہوئی تو اقبال نے قائداعظم سے اختلاف کیا درآنحالیکہ وہ قائداعظم کو مسلمانوں کا رہبر تسلیم کرتے تھے۔ اصل میں اقبال کے ذہن کی ساخت ہی الگ تھی اور وہ اشیاء کو ان کے ... دیکھتے تھے ہی دیکھنے کے قائل تھے اور سچ پوچھئے تو سیاسی سطح پر جداگانہ انتخاب ہی الگ مملکت کا بنیادی پتھر بنا۔ چنانچہ جداگانہ انتخاب کے مسئلے پر اقبال نے ہمیشہ سرسید کی حکمت عملی کا ساتھ دیا۔ ۱۹۱۰ء میں (CENSUS OF INDIA REPORT) میں بھی انہوں نے کہا کہ مسلمانوں کو ایک علیحدہ قوم سمجھا جائے۔

بہرحال یہ تو تھی اس تصور کی ارتقائی صورت لیکن ایک بات نظر میں رکھنی چاہیے کہ اقبال کے ہاں مملکت بذاتہ کوئی مقصد نہیں تھا اور ہم اصل میں ان تمام محرکات کو نہیں سمجھ سکے جن پر اقبال کی نظر تھی اور یہی وجہ ہے کہ ہم آج تک (CONFUSION) کا شکار ہیں۔

پاکستان کے وجود میں آنے پر سب سے بڑا مسئلہ (PARITY) کا اصول تھا جسے چودھری محمد علی نے ۱۹۵۶ء کے آئین میں طے کر دیا تھا لیکن پھر وہ برقرار نہ رہ سکا اگر ہم اسلامی عصبیت کو مدنظر رکھتے اور اعتدال پسندانہ روش اپناتے تو یہ دو کا مسئلہ پیدا ہی نہیں ہو سکتا تھا۔

پھر اس سے آگے جو خاکہ اقبال کے ذہن میں تھا اور جس کے لئے انہیں ایک الگ مملکت کے قیام کی ضرورت پیش آئی تھی اس پر ابھی کوئی کام نہیں ہوا۔

اس وقت اصل مسئلہ اقبال کی فکر کی توضیح ہے جو علوم جدیدہ کی سطح پر بھی ضروری ہے اور دینیات کی سطح پر بھی۔ اور اس کے لئے سب سے پہلے اس نظام تعلیم و تربیت پر نظر ثانی کرنی ضروری ہے جو ایک بنیادی ثنویت کا شکار ہو کر رہ گیا ہے۔

اقبال [illegible] ثنویت یہ ہے کہ ایک طرف تمام اہل ... جاتے ہیں اور دوسری طرف وہ لوگ ہیں جو صرف علوم جدیدہ کی تعلیم حاصل کرتے ہیں۔ اقبال کا خیال تھا کہ ضرورت اس امر کی ہے کہ ایسا نظام قائم کیا جائے جو ایسے افراد پیدا کر سکے جو ہر دو شعبوں پر محیط ہوں۔ اور اس نظام کو قائم کرنے کے لئے انتہا پسندانہ نقطہ نظر سے گریز کر کے ایک راہ اعتدال اپنانی پڑے گی اور سچ پوچھئے تو تحریک پاکستان بذات خود ایک راہ اعتدال ہے۔

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تصور پاکستان کا فکری ار[illegible]

حرف سوال :- سراج منیر   جواب :- ڈاکٹر [illegible]

مسلمانوں کی اس فکری اور ذہنی تحریک کو جس میں
اقبال جیسے مفکر شامل ہیں اعتدال پسند (LIBERAL) کہا
جاتا ہے۔ اس اعتدال پسندانہ نظریے کے ظہور سے پہلے پوری
اسلامی دنیا میں اسلام کے احیاء کے لئے ایک تحریک کا ظہور ہوا
تھا اور در اصل یہ تحریک مسلمانوں کے تمدنی زوال کے خلاف
ایک احتجاج کی حیثیت رکھتی تھی اور جب بھی کوئی تحریک
تہذیبی زوال کے خلاف اٹھے تو اس میں ایک طرح کی تطہیریت
(PURITANISM) پائی جاتی ہے۔ برصغیر میں اس کی شکل
سید احمد بریلوی اور اسمٰعیل شہید کی تحریک کی تھی۔ افریقہ میں
صوفی عالم جان اور حاجی [illegible] جیسے لوگ تھے۔ عرب میں
عبدالوہاب نجدی نے اس کا علم اٹھایا تھا لیکن یہ تحریک بری طرح
ناکام ہوئی۔ ان تمام لوگوں کے جذبات قابل قدر تھے مگر انہیں
اس بات کا اندازہ نہیں تھا کہ زمانہ بدل چکا ہے اور ہتھیار بدل
چکے ہیں۔ [illegible] وجہ ہے کہ یہاں جب مسلمانوں کا
مقابلہ سکھوں سے پڑا ہے تو انہوں نے فتح پائی لیکن جب انگریزوں
سے سامنا ہوا تو انہیں شکست کا منہ دیکھنا پڑا۔ اس تمام صورت حال
کا مطلب یہ نہیں ہے کہ یہ تحریک کلیتاً ناکام تھی۔ اس نے برصغیر
کے مسلمانوں میں ہی نہیں بلکہ تمام دنیا کے مسلمانوں میں اسلامی حمیت
پیدا کی۔ اس کے علاوہ ان تحریکوں میں قومی فکری بیداری کے بیج
بنیادی عناصر موجود تھے۔ اس تحریک کی ناکامی کے فوراً بعد ہی ایک
اعتدال پسند (LIBERAL) نقطۂ نظر کا ظہور ہوتا ہے۔ ہمارے
ہاں جس کے نمائندہ سر سید تھے۔ یہ تحریک بھی پورے عالم اسلام
کو محیط ہے۔ مصر میں اس کے نمائندہ مفتی محمد عبدہ تھے اور ادھر مسلمانوں
کی تحریک ولندیزیوں کے خلاف بھی پنپ رہی تھی اور یہاں
یہ بات یاد رکھنے کی ہے کہ چین کے مسلمانوں نے بھی وہاں کے
[illegible] حکمرانوں کے خلاف ۱۸۵۵-۱۸۷۰ء میں ہی آزادی یا
علم بغاوت بلند کیا تھا لیکن انہیں شکست ہوئی۔ ملایا اور
انڈونیشیا میں بھی ولندیزیوں کے خلاف جنگ کا شعلہ بھڑک
رہا تھا۔ اس نئی اعتدال پسند تحریک کا نقطۂ نظر یہ تھا
کہ مغرب نے اشیاء اور افکار میں جو ترقی کی ہے اور جس کو
قبول کر لینے سے مذہب کو ضعف نہیں پہنچتا اسے ہمیں فوراً
اختیار کر لینا چاہئے۔ چنانچہ ہمارے ہاں سر سید کو اس
سلسلے میں ایک ایک قدم اور ایک ایک منزل پر لڑنا پڑا۔
سر سید کے اس ادارے کے موقف کو سمجھنے کے لئے ہمیں
غور سے ان کی تحریروں کا مطالعہ کرنا پڑے گا۔ اس دور میں

سر سید نے مغرب کی ترقی کو مد نظر رکھا ہے اور مسلمانوں
کی فکر سے اس کے بعد کو کم سے کم کرنے کی کوشش کی ہے۔
میرے مطابق یہ ایک ایسی کوشش تھی جس نے اس زمانے کے
مسلمانوں کو فکری سطح پر ان سوالوں کے جواب فراہم کئے جو ان
کے ذہنوں میں ابھر رہے تھے۔ اس کے علاوہ ذہنی سطح پر بھی
سر سید کی خدمات نظر انداز نہیں کی جا سکتیں۔ مثلاً ایک میری
ہی مثال لے لیجئے۔ جب میں یورپ میں تھا تو وہاں کی ذہنی
فضا کے لحاظ سے اسلام کے بارے میں بہت سارے سوالات
میرے ذہن میں پیدا ہوئے اور اس مخصوص صورت حال میں
سر سید کی قرآن کی تفسیر نے مجھے بہت متاثر کیا۔ اس لئے کہ
یہ تفسیر کائنات کو اسی فضا میں رکھ کر دیکھتی ہے جو دور جدید
کی فضا ہے اور اسی لئے میرے سوالات کا جواب بھی انہی
لفظیات میں ملتا ہے جو علوم جدیدہ کی لفظیات ہیں اور
اسی لئے اس سے اطمینان بھی حاصل ہوتا ہے۔

اس کے علاوہ یہ سر سید کی ہی مساعی تھی جس نے مسلمانوں
میں انتہا پسندانہ نقطۂ نظر کے بجائے ان کے مزاج میں ایک اعتدال
پیدا کیا اور بعد کی وہ تمام تحریکیں جنہوں نے مسلمانوں کو سیاسی
اور فکری سطح پر آگے بڑھایا کسی نہ کسی طور اسی اعتدال
پسندانہ نقطۂ نظر کی مرہون منت تھیں۔

جس زمانے میں سر سید کی فکر سامنے آئی ہے اس وقت
مسلمانوں کے درمیان ابھی تک قدامت پسند تحریکوں کا زور ٹوٹا
نہیں تھا۔ چنانچہ یہی وجہ ہے کہ سر سید کو اپنا موقف واضح کرنے
میں بڑی دشواریاں پیش آئی ہیں۔ لیکن جہاں کہیں بھی انتہا پسندانہ
نقطۂ نظر کے سامنے اعتدال کا نقطۂ نظر پیدا ہوا ہے وہاں
اسی طرح کا تضاد پیدا ہوا ہے۔ بہرحال ہر دو کی اپنی اپنی
حیثیت ہے۔

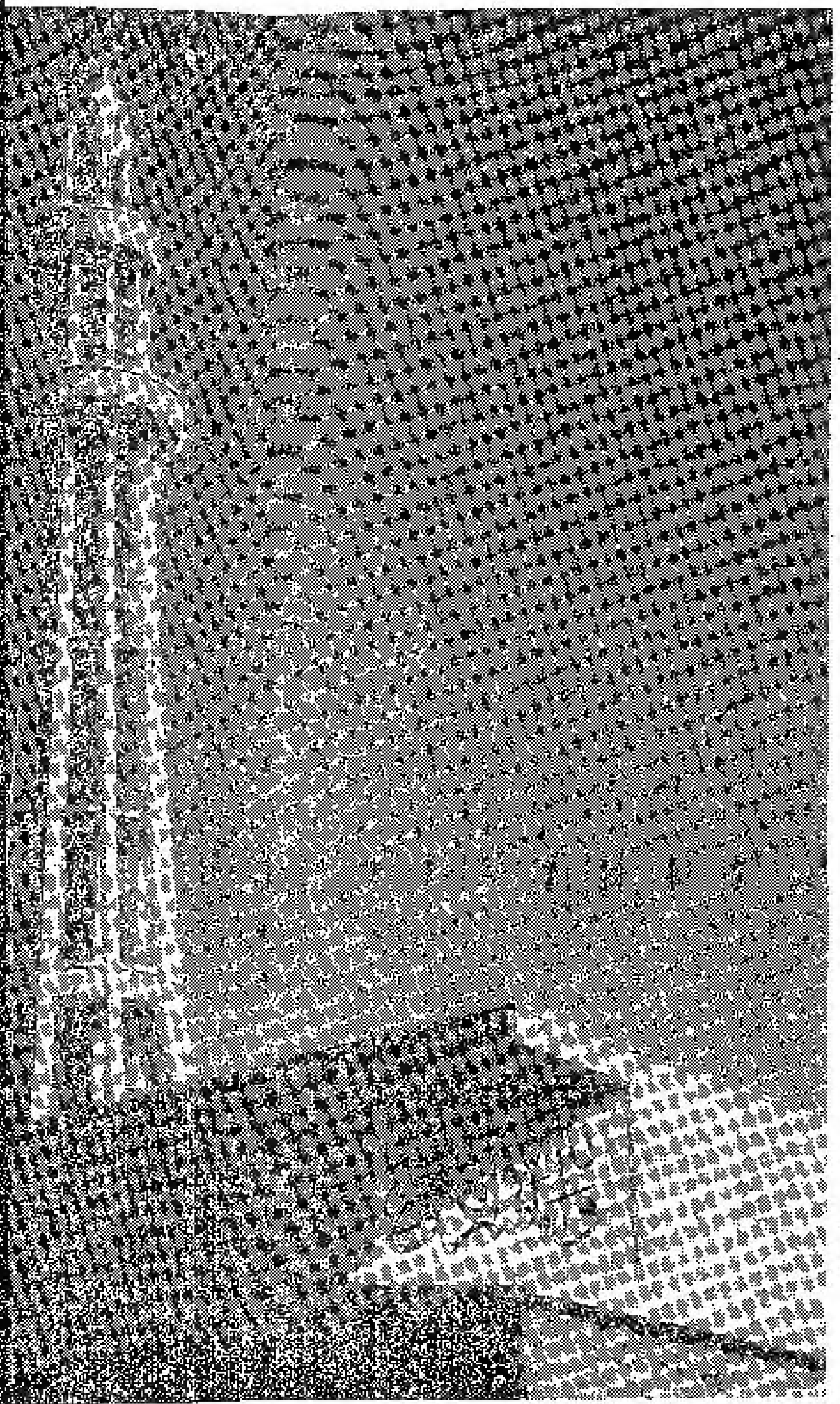
قدامت پسند تحریک کے زمانۂ عروج میں سارے
اسلامی ممالک استعماریت کی زد میں تھے۔ یہی وہ وقت ہے
جب ہماری تاریخ میں جمال الدین افغانی کا ظہور ہوتا ہے۔ وہ
غالباً ۱۸۷۹ء میں جلاوطن ہو کر برصغیر پہنچے۔ یہاں کے نوجوانوں
سے ان کی بڑی ملاقاتیں رہیں۔ انہوں نے سر سید سے اختلاف
کیا اور ان کے خلاف مضامین بھی لکھے لیکن میرا ذاتی احساس
یہ ہے کہ اپنے تمام تر جوش کے باوجود جمال الدین افغانی

ہندوستان کے فرقہ وارانہ مسائل کو سمجھ نہیں سکے۔ دوسری طرف بنیادی
طور پر [illegible] برصغیر کے [illegible] صورت میں
موجود نہیں تھا۔ لیکن اس کے باوجود ہماری فکری تاریخ میں
جمال الدین افغانی کی اپنی ایک اہمیت ہے۔

جمال الدین افغانی کا نقطۂ نظر یہ تھا کہ یورپ میں
[illegible] ہو چکی ہے [illegible] محبت [illegible] ہے لیکن
ہندوستانی مسلمانوں کو اس [illegible] سے محبت نہیں۔ اس لحاظ
سے جمال الدین افغانی کا نقطۂ نظر مسلم لیگ کے نقطۂ نظر کے
[illegible] مسلمانوں سے زیادہ قریب تھا۔ اس کے
علاوہ جمال الدین افغانی نے برصغیر کے مسلمانوں کو ہی کیا
پوری دنیا کے مسلمانوں کو یورپی استعماریت کے پیچھے مقاصد
سے آگاہ کیا اور یہ وہ شخصیت ہے جس کے ساتھ ہماری
تاریخ میں [illegible] نقطہ پیدا ہوتا ہے جو [illegible] گم ہو
چکا تھا۔ [illegible] افغانی کے ہاں اسلامی تصور
[illegible] ان کا خیال یہ تھا کہ [illegible]
دنیا [illegible] شخصیت پر منحصر ہو سکتی ہے۔ چنانچہ خلافت کے
تحت مسلم ممالک کی ایک فیڈریشن قائم کی جا سکے [illegible]
[illegible] بنیادی ڈھانچہ [illegible]
[illegible] جمال الدین افغانی
[illegible]
[illegible]
جمال الدین افغانی [illegible] پیدا ہوا ہے۔ اور مغرب
کی طرح طاقت کا حصول [illegible]
[illegible] جمال الدین افغانی نے ہی [illegible] دیا۔ لیکن
مغرب کے [illegible] قومیت اور وطن پرستی [illegible]
جمال الدین افغانی کے فلسفے ہی نے راہ پائی۔

دوسری طرف اعتدال پسند مسلمانوں کا طبقہ تھا جن کا
خیال تھا کہ مسلمان سائنس اور ٹیکنیکل مہارت پر توجہ دیں اور
اپنے نقطۂ نظر کو تبدیل کریں۔ یہی وہ فکر ہے جس نے آگے چل
کر مسلم لیگ کو جنم دیا۔ لیکن اس طبقے کے مسائل بہت تھے۔
ہندوستان میں جنگ آزادی لڑی جا چکی تھی اور انگریز اور
ہندو دونوں مسلمانوں کو شبہے کی نظر سے دیکھتے تھے۔ اس دور
کی قیادت کو بہت پھونک پھونک کر قدم اٹھانا تھا چنانچہ اسی لئے
ابتدا میں انگریزوں کی طرف ایک نرم رویہ دکھائی دیتا ہے۔

جمال الدین افغانی کے یہاں اسلام ازم کے نظریے پر
سر سید نے بھی غور کیا اور عجیب بات یہ ہے کہ وہ اسی
نظریے پر پہنچے جس کی ایک ترقی یافتہ شکل قائد اعظم کی
سیاسی فکر سے ابھرتی ہوئی دکھائی دیتی ہے۔ سر سید نے
برصغیر کے مسلمانوں کو اپنی تقدیر خود تخلیق کرنے کا نظریہ دیا
اور یہی وہ بنیادی نکتہ ہے جہاں تک جمال الدین افغانی
کی نظر نہیں پہنچ سکی تھی۔



مینار پاکستان

اس کے فوراً بعد ہمیں ایک اہم سیاسی تحریک دکھائی
دیتی ہے وہ ہے تحریک خلافت۔ اس تحریک میں بھی بنیادی خامیاں
اسی طرح کی تھیں جو اس سے پہلے قدامت پسندوں کی دوسری تحریکوں میں
رہ چکی تھیں۔ اس تحریک کی قیادت کا انداز نظر جذباتی تھا
اور اس کی انتہا یہ تھی کہ ہندو تو اسے شک کی نگاہ سے دیکھتے
ہی تھے۔ انگریزوں کے خلاف تو یہ تھی ہی لیکن خود ترک
بھی اس سے کچھ زیادہ خوش نہیں تھے۔ حتیٰ کہ جب ان کا وفد
کانفرنس میں شرکت کرنے لندن جانے لگا تو ترکوں نے وفد
کے ممبران کو انگریزوں کا ایجنٹ سمجھا اور [illegible]
[illegible] کی اجازت تک نہ ملی۔ اقبال اور قائد اعظم دونوں اس
تحریک سے الگ تھلگ رہے۔ اس تحریک کی ناکامی [illegible]

کی بغاوت اور [illegible] ہجرت کی ناکا[illegible]
یہ دونوں عناصر اس کے قائد[illegible]
لیکن ہم کہیں اس تحریک سے[illegible]
کو پیدا کیا اور عام مسلمانو[illegible]
میں [illegible] INVOLVE کر دیا[illegible]
کا جو تصور دیا تھا [illegible]
تھی اور سید احمد [illegible] جذبہ کا[illegible]
کو حقیقت پسندانہ رویے [illegible]
کر دیا تھا۔
اصل میں اقبال کی [illegible]
اور ان کا ذہنی جغرافیہ [illegible]

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کرسینٹ
انٹرنیشنل
ٹورونٹو کینیڈا

اَلَآ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا خَوْفٌ عَلَیْہِمْ وَلَا ھُمْ یَحْزَنُوْنَ۝

گولیمار میں بین المسلمین فساد

میلادالنبی صلی اللہ علیہ وسلم کی تقریب سعید پر کراچی کی ایک بستی گولیمار میں فرقہ وارانہ فساد کے باعث جانی اور مالی نقصان کی خبر بڑی وحشت اثر ہے۔ ریڈیو کی اطلاع کے مطابق اس بین المسلمین فساد میں کم از کم چھ افراد جاں بحق اور بیس زخمی ہوئے اور آتشزنی کی وجہ سے بھی کافی مالی نقصان ہوا ہے۔ مارشل لاء حکام نے سخت احتیاطی تدابیر اختیار کرنے کے ساتھ مذہبی رہنماؤں سے بھی بحالی امن و سکون کے لیے اپنا اثر و رسوخ استعمال کرنے کی اپیل کی ہے۔ امید کرنی چاہیئے کہ اس علاقے میں اب کسی قیمت پر بھی مزید خرابی تک نوبت نہیں پہنچنے دی جائے گی۔ اور جو عناصر اپنی حماقت کے باعث یا کسی شرانگیز عنصر کے آلۂ کار بن کر اس بستی میں فساد اور جانی و مالی نقصان کے ذمہ دار ہیں، انہیں بے نقاب کرکے اور قانون کے مطابق کیفر کردار تک پہنچانے میں کسی رو رعایت سے کام نہیں لیا جائے گا، تاکہ جو عناصر مسلمانوں کو آپس میں لڑا کر اپنی لیڈری کی دکان چمکانے کے درپے رہتے ہیں، انہیں نہ صرف کراچی میں بلکہ پورے ملک میں عبرت و انتباہ ہو جائے۔

گولیمار کے اس سانحے میں [illegible]

[illegible]

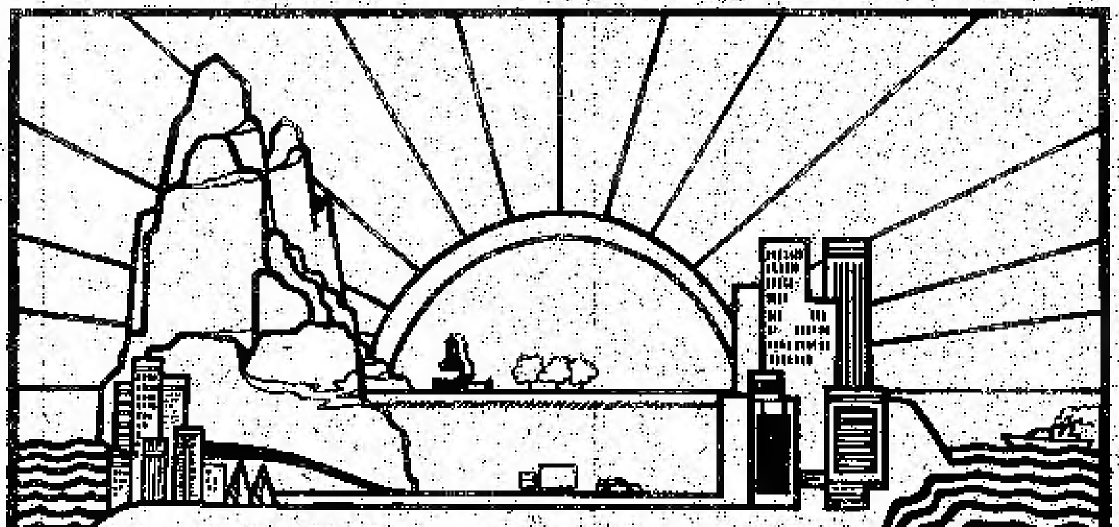
نور بصیرت
میاں عبدالرشید

صاحب خلق عظیم

[illegible]

روزنامہ نوائے وقت لاہور

آپ کینیڈا سے وابستہ ہیں اور کینیڈا آپ سے۔۔۔



...and Canada belongs to you

[illegible]

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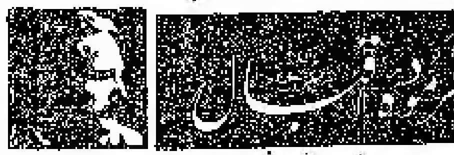


عشق دم جبریل عشق دل مصطفیٰ
عشق خدا کا رسول عشق خدا کا کلام
قوت عشق سے ہر پست کو بالا کر دے
دہر میں اسم محمد سے اجالا کر دے

(بال جبریل)

اصغر خان نے تحریک استقلال میں پیپلز پارٹی کی شمولیت کی امید پر قومی اتحاد سے علیحدگی اختیار کی تھی

انگلینڈ اور لندن کے پاکستانی سفارت خانے کے ذریعہ ہزاروں پونڈ دیئے گئے تھے، کوثر نیازی

[illegible]

مارشل لاء کی مخالفت اور حقائق کے منافی واقعات کی تشہیر برداشت نہیں کی جائے گی، جنرل ضیاء الحق

ٹیلی ویژن ملازمین کے ساتھ نرم سلوک روا رکھا گیا ہے

تنقید تعمیری ہونی چاہیئے، صحافیوں سے چیف مارشل لاء ایڈمنسٹریٹر کی بات چیت

[illegible]

کراچی کے انجینئر کے صاحبزادے اور ڈونا ایلی کی شادی

[illegible]

گوجرانوالہ کے علاقے میں مکمل سکون ہے

[illegible]

... کی برطرفی کا مطالبہ

[illegible]

پگارا لیگ سے حنیف رامے کا اخراج

پارٹی مفادات کے خلاف سرگرمیوں کا الزام

[illegible]

ایک اور ... اخبار ...

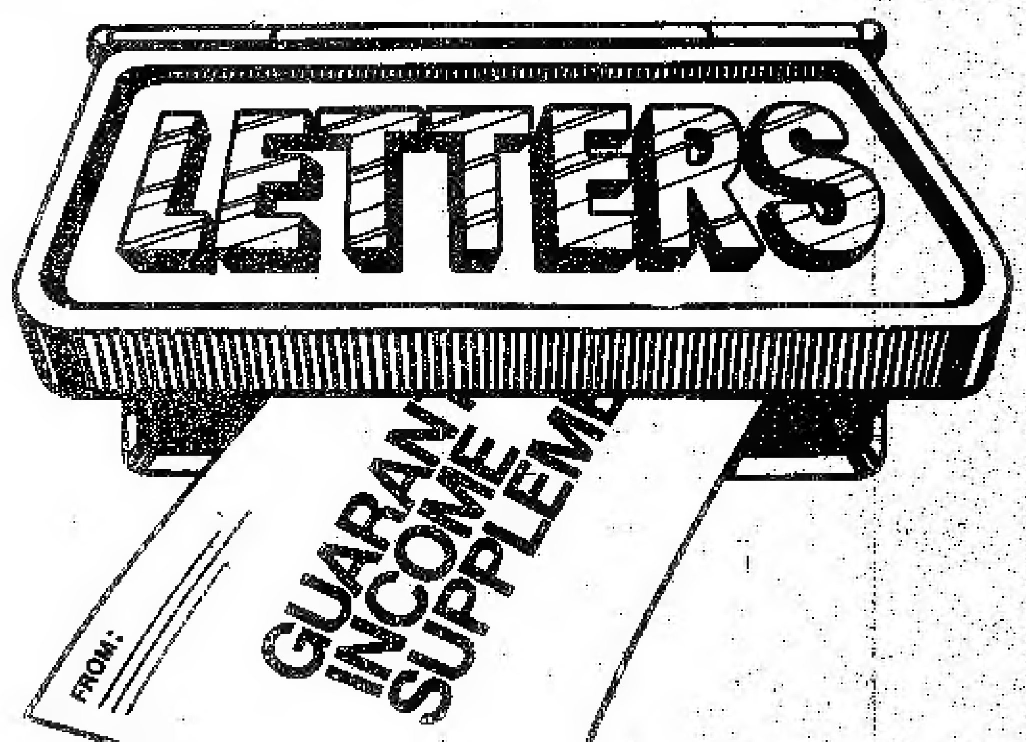
[illegible]

لاہور ٹی وی کے سات ملازمین کو ایک ایک سال قید اور دس دس کوڑوں کی سزا

[illegible]

... نے ... سے انکار کر دیا

[illegible]



اگر آپ کی عمر ۶۵ سال سے زیادہ ہے
تو جی۔ آئی۔ ایس فارم بھجوائیے۔

ہر سال آپ کو اپنی گارنٹیڈ انکم سپلیمنٹ (جی۔ آئی۔ ایس) کے لیے دوبارہ درخواست دینا ضروری ہے۔ خواہ آپ اس وقت میں یہ وظیفہ حاصل کر رہے ہوں۔ اس کے لیے آپ کو ڈاک میں آیا ہوا درخواست کا فارم پر کر کے اس کے ساتھ مطلوبہ حوالی لفافے میں رکھ کر جلد سے جلد بھیج دینا چاہیئے۔ ورنہ ہم آپ کا وظیفہ ۳۱ مارچ ۱۹۷۸ء کے بعد جاری نہیں رکھ سکتے۔

اس سلسلے میں اگر آپ کو کچھ معلوم کرنا ہو تو اپنے قریب کے انکم سکیورٹی کے دفتر کو فون کیجیے۔

Health and Welfare Canada — Santé et Bien-être social Canada

Monique Bégin, Minister — Monique Bégin, Ministre

مختصر مختصر اشتہارات

ضرورت رشتہ

ایک ۲۹ سالہ پاکستانی امیگرنٹ برسر روزگار ... کے لیے مسلم لڑکی کا کینیڈا یا امریکہ سے رشتہ درکار ہے۔ ہر بار کے شام چھ بجے کے بعد رابطہ قائم کریں۔
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ایک ۲۸ سالہ ہندوستانی نوجوان کینیڈا کی اچھے مسلمان گھرانے کی لڑکی سے شادی کا خواہشمند ہے۔ لڑکے کے چند رشتہ دار کینیڈا میں مستقل طور پر قیام پذیر ہیں۔ اس سلسلے میں دلچسپی رکھنے والے حضرات ذیل پر رجوع کریں۔ جملہ تفاصیل راز میں رکھی جائیں گی۔

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SASKATOON, SASK.

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L3T 1Z1

ضرورت ہے

ایک بے بی سٹر کی ضرورت ہے جو گھر آ کر بچے کی دیکھ بھال کر سکے۔ ذیل کے نمبر پر فون کیجیے:

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بیگم بھٹو جلسے میں انتہائی

ناشائستہ زبان استعمال کر رہی ہیں

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جرائم پیشہ افراد کو سر عام عبرتناک سزائیں دی جائیں۔

۴۴ سرکاری جیپیں اور کاریں بھٹو کے ذاتی ملازمین کے قبضے سے برآمد کر لی گئیں

ضبط شدہ گاڑیوں کو تھانہ نوڈیرو میں رکھا گیا ہے۔ مزید انکشافات کی توقع

خان عبدالغفار خان اگلے ماہ چین جائیں گے

میں نے کوثر نیازی کا ذکر تک نہیں کیا

ایران دیڈیو پر میری پریس کانفرنس کی خبر قطعی غلط

پاکستانی کرکٹ ٹیم آسٹریلیا میں چار میچ کھیلے گی

صدر داؤد پاکستان کا دورہ کریں گے

سندھ کے جسٹس آئی محمود کراچی کے فرقہ وارانہ فساد کی تحقیقات کرینگے

فساد کی وجوہ کے علاوہ اس کے ذمہ دار عناصر کا بھی پتہ لگایا جائے گا

برطانیہ تربیلا بند کی مرمت کے ہنگامی اخراجات پورے کرنے کیلئے ۲۳ کروڑ روپے کی امداد دیگا

عالمی بنک کی طرف سے ۲ کروڑ ۸۰ لاکھ سٹرلنگ کی امداد کا وعدہ

وسیع تر قومی مفاد کے پیش نظر جمعیت العلمائے پاکستان کے تمام مطالبات تسلیم کر لیے گئے ہیں

میں نائب صدر کا عہدہ چھوڑنے کے لیے تیار ہوں

اتحاد برسر اقتدار آ کر استحصال سے پاک معاشرتی ڈھانچہ قائم کرے گا: نصراللہ خان

سابق وزیر جام صادق علی کا پاسپورٹ منسوخ کر کے انہیں وطن واپس لایا جائے

ہاریوں کے مقدمہ قتل کے سلسلے میں وفاقی ادارہ تحقیقات کی سفارش

بے نظیر بھٹو کی نامزدگی کا فیصلہ سنٹرل ایگزیکٹو کمیٹی ہی میں ہو گا

مولانا کوثر نیازی کی تنقید خلاف واقعہ اور نامناسب ہے: شیخ رشید اور ڈاکٹر غلام حسین کا مشترکہ بیان

بھٹو کے دور میں غیر ملکی قرضے غلط طور پر استعمال کیے گئے

قابلیت کے باوجود صلاحیت افراد کو آگے نہیں لایا جا سکے گا: فنانشل ٹائمز

اداکار شاہد نے فلم سازوں کا مالی نقصان پورا کرنے کا یقین دلا دیا

شاہد اپنی بیوی بابرہ شریف کے ہمراہ لندن سے لاہور پہنچ گئے

جسٹس کیکاؤس نے ریلیف کمیٹی کا فنڈ قومی اتحاد کے حوالے کرنے سے انکار کر دیا

مصطفیٰ کھر کل وطن واپس پہنچ گئے

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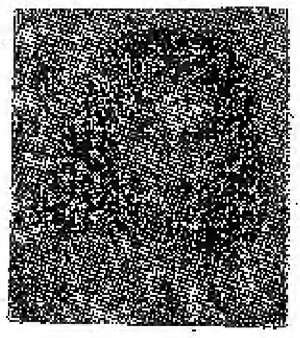

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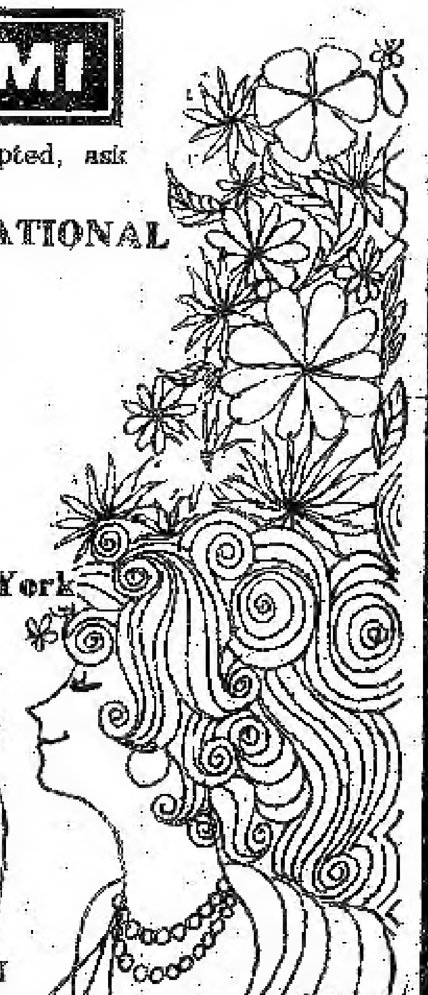

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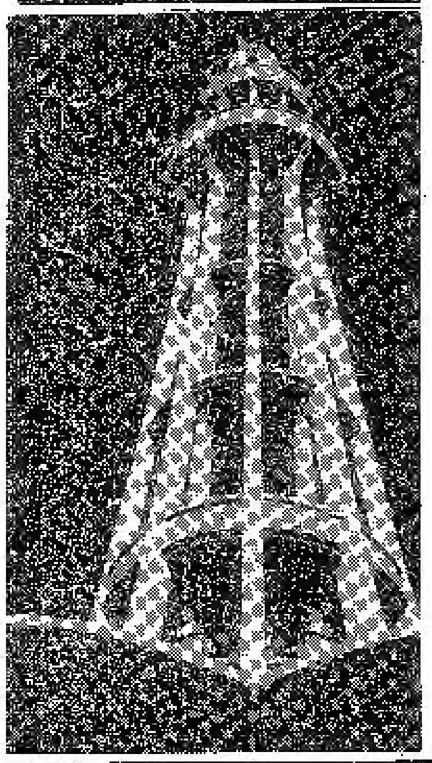

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